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602 "sweetheart", "potential wife". At any rate, the boy learns that
582 members of the former class he can not marry, and that one, a particular one of the second class, will become his wife. Thus on those who stand in the familiar relationship he cannot cast sexual thoughts.

836 Intersexual activity before marriage was not observable and it seemed as if there would be little opportunity for it. Boys and girls are kept separate, the girls staying with their mothers, the boys with the men. At night there seemed to be the same division.

854 During infancy there is no organized play for the girl. Her
861 parents do not play as we are wont to do. She is not teased into
865 laughter, but tender care is given to her. She is fed, cleaned, kept in the shade, and made to wear ornaments. Dolls of clay may be made for her. During this period she is taken everywhere by the mother. From babyhood she participates in the collection of food, in its preparation and cooking, in the making of basketry, pottery, making and breaking camp, traveling in canoes, but always with her mother.
868 Gradually she learns to take a more active part in the female tasks. The important point is that the proper decorum for her is to keep to members of her own sex. She does not become a tomboy. If she learns to perform tasks it is only because the women are supposed to have a smattering of them anyhow. Paddling is one of these.

854 The boy's life is first shared with his mother, and although fondled
593 by the father, he remains with the mother until he is able to walk and paddle. Thus, whereas the girl never comes under the direct influence of her father, the boy is under the direct influence of the mother during his infancy and babyhood. Gradually he participates more and more in manly tasks, but as a matter of fact he never entirely disassociates himself from his mother. As long as he is unmarried he performs tasks for his mother and she takes care of him, performing such acts as cooking, delousing, etc. He gathers wood, lights fires, etc.

• 864 The children are not kept in sexual ignorance. At least the boys
831 seem to learn something of the sexual functions at an early age. From what I observed of Yaruro camp life, it seems that no attempt was made to keep knowledge of sex and sexual functions away from the children. In the first place, there is no sense of modesty so far as the sexual parts are concerned, and therefore there is no ignorance on the part of the children. There is very little, if any, sexual play among the adults during the day. Since the attitude toward the sexual parts of the body is one of indifference there is very little that may happen which would indicate any interest in those parts. Any knowledge that the children may have of sex must, therefore, be gathered from observation of their parents.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

Even if there were stronger interest in sex than seemed to exist, there would be little opportunity for the youngsters to indulge in any sexual relations, since their playmates tend to be parallel cousins and very often playmates are lacking altogether. In the small hunting groups often there may be only one or two unmarried young people. Under such conditions a boy would either have to seek sex relations with one of his moiety sisters or practice adultery with a woman of the opposite moiety living with his own hunting group. We may presume that neither incest nor adultery are unknown to the Yaruros. During my stay among them there was no evidence of that.

Another factor which tends to help the Yaruros live a strictly moral life is that upon reaching puberty both boys and girls marry if a mate is available, even though the wife or husband may be considerably older. Premarital romantic love life may be entirely absent on this account, but one suspects that another type of romanticism may be built on what is available. For instance, practically from babyhood the boy or girl knows whom he or she will marry and in waiting for the promised day one would suspect an emotional attitude is built up. It is certain that after marriage strong bonds of affection are developed between husband and wife. Strictly limited in choice, there can be no free play for one's desires.

In the Yaruro society prostitution is probably absent. I believe that today some degree of prostitution has been forced upon them by the peoples with whom they come in contact. Perhaps we should call it purchasing of sexual rights, with the Yaruros playing a docile if not hostile part. After all, they are forced to acquiesce in a great many practices foreign to their ideas.

The above is the sexual ambient. As a result the adults act in the following manner. Sexual intercourse is considered one of the numerous natural acts. It is not exaggerated, little talked or joked about, and judging from the sort of life they lead not over indulged in.

Among the men, woman is not discussed. Neither virtue nor sin is the subject of comment. She is let strictly alone and uncensored. Obscenity is rare.

If any homosexuality exists it must be established by inference. It is common among the hunting tribes for a man to have a companion with whom he hunts, travels, and with whom he spends most of his time. Such companionship seems to be closer before marriage than after.

I have observed two boys, unmarried because no girls were available, engaged in such acts as we are accustomed to impute to love making—holding hands, etc. Yet, lest we jump at hasty conclusions, it must be said that affection between men is demonstrated much more so than